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FOR THE GOSPEL MESSENGER.

**THE EXTENSION OF THE CHURCH,**

AS PROMOTED BY THE ACTION OF THE GENERAL CONVENTION OF 1844.

A Sermon preached in St. Michael's Church, Charleston, November 17th, by the Rector.

ISAIAH liv. 3.—*Spare not; lengthen thy cords, and strengthen thy stakes: for thou shalt break forth on the right hand and on the left.*<sup>1)</sup>

THE imagery here is manifestly in keeping with the habits of a pastoral people, dwelling in tents, and may be taken to allude particularly to the sacred tabernacle, beneath whose folds the services of the sanctuary had been celebrated for centuries, and which had in consequence become an emblem of the Church. Very properly, therefore, was the enlarging of that privileged enclosure for the purpose of admitting new crowds of worshippers made significant of large accessions to the company of professed believers, while, by the strengthening of its stakes, was fitly represented the provision to the mode at the same time for the *perpetuity* of the ampler blessing to be enjoyed under the new dispensation. Now, this dispensation, of course, we know is none other than the Christian—and thus we arrive at the true import of the words in our text.

We learn from them that to the Church of Christ, the noble office is assigned of gathering within her blest enclosure, not the inhabitants of only one land, nor the scattered tribes of a single race,—but all that are redeemed to God “out of every kindred and tongue and people and nation,” by the precious blood of Him, who “tasted death for every man.” To all alike of these the Church is to open her doors freely, welcoming them within the shelter of her home, and providing for them there that permanent rest, which is to be to them the foretaste, and pledge, and means of entrance into their eternal repose in the bosom of their God.

And has the Church done this? We make the inquiry now, not in reference to ages past, or to remote branches of the one great family—but in order that what we have to say may be brought within the compass of our present ability, and made available to some practical result, we are to inform you of the measures adopted during our recent General Convention for carrying out the Saviour's glorious purpose through the agencies at the disposal of our branch of His Holy Church: in hope and prayer that, by the grace of the Holy Spirit bringing our words to your hearts, you may each be moved to renewed exertions in this noble enterprise. It may be distributed, according to the suggestion in our text, into two parts—one of them referring to the extension, and the other to the stability of the Church. The former is signified by the “*lengthening*

of the cords" of the sacred tent; the latter by the "*lengthening* of its stakes"—and both of them enjoined as of *equal* obligation,—yet neither of them is to be done, or to be spoken of, *apart from* the other:—so intimately are they connected, and mutually so influential. They both are rendered indispensably and conjointly requisite by the assurance that the Church shall break forth on the *right* hand and on the *left*. We may remark accordingly, with peculiar pleasure, how happily these two parts of the Church's mission were kept in view, and simultaneously promoted by the recent measures of the Convention, for securing Presbyters and Bishops, not only "on the right hand" into the "desert West," but "on the left" far away to our fainting and oppressed brethren of the Eastern Churches, and farther still to the whitening fields of Pagan China.—Would that we could add to the "sunny fountains" of benighted Africa!

The first-named of these fields of the Church's solicitude, we place purposely in the foreground,—THE WEST!—on this side, and on the other of "the great river," even to the more distant border of independent, yet kindred Texas. This immense territory, we must hold, has of all on earth, beyond the limits of our own Carolina, the highest claims on us, as patriots, as churchmen, and as men.

As *patriots*;—for in its moral and spiritual condition are involved, beyond question, for weal or for woe, the political destinies of our Republic. Not to reiterate the oft-told reports of the swelling tide of that region's population, I may take for granted that you are anticipating the early day, when from its crowding myriads will issue the voice which is to sway the councils of our Confederacy. And that voice, it may be presumed, you would wish should breathe not the Mohammedan spirit of sanguinary and licentious Mormonism,—nor the chilling blasts of sheer infidelity. Nor can you be willing that it should utter the discordant jargons of fanatical ignorance, or the narrow shibboleths of conflicting sects—certainly not, the treacherous accents of fair-spoken, but despotic and blood stained Rome. None of these, were you to have an eye only to their influences upon the *social* well-being of our beloved country, could you desire should determine the character of her legislation, and give the tone to her public sentiment. For invariably have they, wherever predominant, been found to lead to abject servitude, or else to wild anarchy. Witness Turkey,—once the home of science and refinement, when Christianity was ascendant, but now in the full moon-light of the crescent, tossing to and fro in deep yet uneasy slumbers, under the oppressive load of Islam's barbarism. Remember England, torn once to bleeding fragments by the rival sects of many-headed Puritanism,—as before she had been tortured in the fires of persecuting Popery. Look at South America, by the dominion of the same corrupt religion, kept in a protracted infancy of national character; or at Spain, sunk by the same debasing superstition into the imbecility of a second childhood—or at Italy, the source whence those bitter waters flow, and where their real properties, being modified least by the infusion of other ingredients, may reasonably be supposed most apparent and efficacious. Notoriously the ground is almost barren of aught else than weeds of rankest idolatry, and the wretched people are debased by abject submission to their rulers in Church and State. These are instances conclusive with every observant statesman—they should be sufficient with every

true patriot, to enlist his entire energies in saving our Western fellow-countrymen and our brethren of Texas from one and all of these curses of religious error. The day is past for any to say that it matters little what the mode of faith may be, if only there be the forms of civil freedom:—for it is now the established maxim of enlightened political philosophy, that these forms are valueless, unless animated by the spirit of regulated liberty. And equally unquestionable is the fact, that never can that liberty be preserved, but by being sanctified with the infusion of the grace of the pure Gospel.

Next to en, as *Churchmen*, are we to doubt that the Gospel may be given to the West in its highest purity by the extension thither of its doctrines, and its worship, and its polity, as they are understood and maintained by the ecclesiastical community to which we belong? That in our Church's public services the sincere milk of the inspired Word will be imbibed by thirsty souls more abundantly than elsewhere, and thoughts suggested, replete with useful knowledge for the ignorant, and feelings prompted and fostered, wherewith the spirit may be lifted in praise and prayer most fervently, or prostrated in penitence most humbly; and therefore most profitably, before the mercy seat of Jehovah?—And lastly, that in our provisions of legislation and discipline, and through the ministering of our "divers orders," the people will be most likely to find rest, and food, and refreshment, nourishing them unto eternal life, as well as promoting their temporal well-being, and their social tranquillity.

As *men*:—let us send them the help they need:—for missionaries are already among them,—faithful, self-denying labourers, with wives and children who have gone forth from the comparative comforts of our Atlantic States, to endure hardness as good soldiers of Jesus Christ. I do not desire, brethren, to work upon your merely *natural* sympathies in their behalf, or I could repeat to you many a touching tale of silent suffering, as they were told to us by the Western Bishops, in the simple statements which they made of the destitution and self-denial of their clergy, who, with salaries of \$200 or \$300, contribute to the building of their own Churches, and are obliged to feed their families with poverty of fare, compared to which, that of our slaves is luxury. But it is better that we appeal to you by the higher consideration of the spiritual wants of our brethren in the West. We would beseech you to bear in mind the value of their immortal souls, and the worth of your own—and by the love of Him who died for you, and for them, we do entreat you to open your hearts and hands to pray for and to relieve their need. The emergencies of our country demand an expansive liberality. The movements within and around our Church are summoning us in notes of most awakening warning to "the help of the Lord against the mighty."

Of the Bishops recently consecrated, three were to turn their faces instantly westward,—to Alabama, to Missouri, to Arkansas and the Indian Territory, and to Texas. For the pecuniary maintenance of the first two, nothing is asked of us; as their Dioceses, though youthful and feeble, and in the numbers of their members few, are pledged to the support of their own Episcopates. But the third is a missionary Bishop, sent forth by the unanimous nomination of his brethren, and by the equally consenting call of the Clergy and Laity in General Convention,

in reliance upon the love of our people of the Atlantic States for their friends in the West and the South. He is to seek out the scattered Episcopalians, who, having left the homes of their youth and the precincts of their ancestral sanctuaries, are as sheep in the desert, with none to care for their souls. These, their Bishop is to make acquainted with each other, that they may be associated again in Christian sympathy and co-operation. For them he is to find, or to ordain faithful shepherds, who shall reclaim them from devious paths, revive their declining piety, and prompt and aid them in training up their offspring in the old paths of scriptural peace. Churches have to be built, and schools and colleges founded, and institutions established, whose value we can scarcely appreciate, as we have never felt the need of them. Thus, the work is immense and momentous, and the means for accomplishing it must be on a proportionate scale. We should remember that the foundations are to be laid of a *nation's* well-being—the wants, educational and spiritual, to be provided for, of millions of our race—and *we* are the ones to do this; *we*, I mean of the Dioceses, where the Church is at present comparatively numerous and wealthy—and *we*, in particular, of South Carolina, as much as of any other Diocese—and *we*, individually, of this congregation, as peculiarly as if it were to be done by us alone. In emergencies of this sort, we may not look to what others are doing, nor estimate our obligations by the measure of their performance, or by the ratio of our several contributions as compared with theirs. Did you but realize the infinite value of the interests at stake,—the worth of millions of the souls of our countrymen, and the prosperity, if not the existence of our Republic throughout future generations;—could you but be brought to see that these are, in all human probability, depending upon what you, with others in our Church are to do during the next fifty years, methinks you could not withhold from this glorious effort the thousands which are now wasted in superfluities—yea, you would be ready to spare for it some of the comforts which are scarcely essential to your happiness, and would even practise that self-denial, without which your gold and your silver will never, in the sight of God, be comparable to the preciousness of the two mites of the widow.

But our Church, we have said in lengthening her cords, is breaking forth also “on the left hand,” towards the Europeans and the Mohammedans, the Chinese and the Africans. For many years, as you must be aware, have our missionaries been abroad in those fields,—each of which in the good providence of God, has its own peculiar claims on us;—claims so strong, that though avowing for myself a decided preference for missions within our own country, I have ever thought that we could not, without neglecting most imperative duty, be insensible to the calls to us from those distant lands. And I do exceedingly desire, dear friends, that your minds could be brought to consider with due attention the reasons for the opinion now expressed. I do wish, most heartily, that without diminishing aught,—yea, though augmenting an hundred fold, your zeal for our kinsmen after the flesh, who are in need in our own country, it were possible for me to enlist your sympathies in behalf of the foreign fields towards which our Church has been drawing our hearts and inviting us to put forth our efforts. Each of these, I am confident, has been assigned by Christ himself to our Church for us to labor



in, though not exclusively, yet more prominently, and with brighter hopes of success than can be done by any other Christian community; and most cordially therefore, we do say, should every one among us greet the announcement of the election of three Bishops, and the consecration already of two of them for foreign countries—for Africa, China, and Turkey. To your Pastor, as a South-Carolinian it was an occasion, confessedly of some satisfaction, that our own diocese should have been found worthy to furnish two of the three; and though the brother designed for Africa, has since been induced, by the earnest remonstrances of affectionate parishioners, and by considerations of duty deemed paramount, to remain where he is, your concern for the benighted souls, to whom he was to have carried the grace of the Episcopate, and your sympathy in the disappointment of the missionaries, who have long been yearning for an official counsellor or guide, will only, we trust, be the more heartfelt,—and your prayers, we do entreat you to offer with unceasing importunity, that it may please the Lord of his mercy to raise up some one who may revive on the shores of Western Africa, the lights which once illuminated its Northern coast, in the days when the learning of Augustin and the fervour of Cyprian attracted thither the wondering gaze of Christendom—and who may ordain from among the native converts, those that can most effectually carry the Gospel throughout the countless hordes of the interior of that wretched continent. Meanwhile let us not forget the noble-hearted Presbyters, who are braving on that distant shore the perils of the climate, and toiling with their wives, amid the degraded barbarians, and the vicious colonists of Liberia. It were cruel in us to desert them, now that they have gone forth from our midst in reliance on our continued concern for them. It were ungrateful in us, particularly of the South, to leave them to labour unaided, in making to unhappy Africa the only return in our power for the profit and the comforts that we are receiving from the services of her sable sons and daughters, in our households, and on our plantations. For the sake of our own slaves, we should wish well to the African mission.

So to that to *China*—Time would fail me to tell you of the many considerations, which at this time especially have weighed with our General Convention, in determining to send thither a Bishop, at the head of a large reinforcement of Presbyters, and female teachers. Happily, what I might have to say, is rendered less needful, by the repeated statements of the Bishop himself, not long since, from this place, and from house to house in our city. Nor can you have forgotten his animating accounts, not only of the extent of the field, comprising nearly one third of our race, but of the facilities for planting there, the good seed of the Word. Your bosoms, we trust, are yet glowing in view of the pictures which he drew of the populace not merely, but of the Mandarins of that once exclusive nation, now opening their arms to invite and to welcome the Christian teacher. And especially are we all to bear in mind, how remarkably, in the providence of God, have their hearts been prepared to confide in the citizens of *this* country, and particularly in the missionaries of our Church, as of late their best friends, during their recent war with England, and as best able to convey to them the Gospel without danger to their political welfare, because not entangled as in England in any ecclesiastical alliance with the State. Wisely, therefore, has our General Con-

vention, after conferring through the Board of Missions with our brethren of the Church of England, and receiving through the Archbishop of Canterbury, their best wishes for our success, concluded to send a Bishop to Amoy, who can co operate on terms of brotherly equality with any one whom they may please subsequently to station at Hongkong, which is distant three hundred and fifty miles, in a province where the dialect spoken is different, and where the English Bishop, (should they send one,) having millions under his care, will not in any way conflict with our American representative. Again, it is with not unreasonable satisfaction that we call upon you, as churchmen of *this* country and of this Diocese, to enshrine in your hearts, henceforth, the mission which has at its head our first Foreign Missionary Bishop, and he, a South Carolinian. Pray for him, and for his fellow-labourers—pray for the children, whom they are to have in their schools, that thence too may be sent forth native missionaries to the cold steppes of Tartary, and the fervid plains of Siam, and into the Palaces of Peking, till in the Lord's own time, the myriads of regenerated China, composing indeed a *celestial* Empire, under the dominion of the Anointed One, shall embrace their brethren of America and England, as one with them in Christ Jesus.

But there are, let us notice lastly, Christian brethren to greet us *already* in the other region, whither a missionary Bishop has, by this time, gone forth, within the dominions and dependances of the Sultan of Turkey. I might tell you of the Mohammedans, who are the rulers there,—by your love for *all* the souls for whom the blood of Christ has been shed, I might move you to care for them. But, as the most effectual mode of reaching *them*, as well as from the prevailing affection, which, as members of the same household of faith, *we* must ever feel for our fellow-Christians, I would rather engage your hearts and secure the approval of your coolest judgments in behalf of the Greeks, Armenians, Syrians, Chaldeans and Nestorians, who, together, compose the Christian population of those countries. Would that it were practicable for me now to repeat for you a tithe of the information which our stout-hearted missionary to them laid before the Convention, respecting the oppressions and the sufferings, the perils and the helplessness of our dear brethren of those ancient communions. But at this last moment of our allotted time, we must refrain—only we must say that if there be in your bosoms a drop of Christian blood,—if any of that primitive spirit which burned in the early disciples, or even of that more worldly, but yet generous temper, which prompted to the crusades, you could scarce refrain from pledging yourselves, your lives, your fortunes, and your sacred honors to the rescue of those hallowed temples from Mohammedan profanation, and to the delivery of our “down trodden brethren,” from the Moslem's brutal tyranny. But armed as you are with “weapons not carnal, but mighty through God,” O, refuse not, I beseech you, to use them in pity for the Christians of the East. Pray for the grace of the Holy Spirit to enlighten their minds, that they may see the folly of their superstitious observances, and the errors of their unscriptural additions to “the one faith once delivered” to their forefathers. Pray that they may be defended from the violence of their Moslem masters and from the artifices of their Popish seducers, and from the Atheistic influences of Western literature—and be assured that, in restoring them to their pristine purity

of life and doctrine, our Bishop and his Presbyters will have taken the most effectual means of christianizing the Pagans of central and Eastern Asia, by setting up in their midst a shining array of golden candlesticks, whose blaze will illumine the darkest corners of the earth,—by training native missionaries there also, who will carry all over the East the true faith of Christ.

Brethren, we must withdraw our eyes from the brilliant prospect—though it is expanding before us into beautiful perspective. Let the very thought of it,—yea, let the mere glimpse now afforded us, impart new energy to the movements of us all in this noblest of enterprises.—Let us awake to the work of love, to which the Saviour calls us—of lengthening the cords of His chosen tabernacle, and of strengthening its stakes—and while we “break forth” with fresh ardour of benevolent effort “on the right,” not sparing of our abundance,—no! nor of our penury,—in relief and preservation of our own destitute West; neither let us fail toward “the left,” in sustaining the efforts of our Church in behalf of the perishing heathen, and the persecuting Mohammedan, and of our suffering fellow-members of the “one universal and apostolic Church” of our blessed Redeemer.

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#### THE ADDRESS

At the 55th Anniversary of the Orphan House of Charleston—delivered October 18, 1844, by the Assistant Minister of St. Philip's Church.

#### *Friends and Fellow-Citizens:—*

We ask your aid for an object of distress. There are eighteen hundred children without parents, without a home, in tattered raiment, and in need of daily bread: with no counsellor, guide or friend: in ignorance and in poverty, wandering through your streets. We ask you to provide them shelter from the storm, garments for their nakedness, physicians for their infirmities, and food for their sustenance. We call upon you to grant them tutors for their ignorance, a safeguard from contamination with a vicious world: to save them from companionship with brutes and felons: to rescue them from idleness and villainy: to snatch them from the population of your dungeons, release them from the halter, and make them honorable citizens with yourselves. With overflowing pity receive, welcome and nurse them. Some are innocent babes; others are at an age when the faculties ripen, and the character is forming for life. Some possess a hidden genius that will assuredly rise as the lambent flame from the low and unknown soil; and steadily beaming, shine as peers of the aristocracy, rulers in the land, blessings and ornaments to our State and republic. Others shall open wide the channels of your commerce, and unfurl on the ocean a thousand sails, where only ten laggards now saunter in the deep. Others shall smooth your pillow, watch your pulse, and heal with gratitude their benefactors. Some shall plead eloquently at the bar for your unrighteous oppression, and judge with even-poised justice amid contending opponents. Others, ascending the sacred desk, shall appeal from earth to heaven, and plant the ladder by which you shall climb above the stars and enter the pre-

sence of God, and live forever. We appeal to you, fellow-citizens, by the present urgency of the distressed: we point to the future good and glory you may grant them. We ask, as you are *men* and recognize them of one common parentage and humanity; as ye *were children*, and have ever felt a tender parent's breath, and know its love and value; as ye were orphans yourselves, and have wept over your own destitution; as you are Christians, and are impelled by godlike principles, contending with angels in mercy, and fired with the glorious ambition to resemble the good God: by these arguments we appeal in their behalf, and plead for your generous help and fostering care. Is there one in this assembly upon whom these tidings fall as the frozen rain-drop, dashed back by the rocky heart? Are there none, who melt with pity before the rising sun of charity, and exhale as the dew-drop, ascending to diffuse upon the wide air its ample and far-spreading kindness? Ye, upon whom this intelligence works no sympathy, cease your apology: we need you not; and ye who upstart, ready to find and take these wanderers home, desist from your embassy of love.

In the last fifty-five years this work was done, and ye are met this day to celebrate the Anniversary. The Anniversary of what? Of an Institution, founded by your tenderness, continued by your bounty, filled with hundreds of orphans; welcomed when poor, naked, ignorant, vicious; growing pests, and scourges of society; discharged, clad in fitting raiment, industrious, instructed, moulded under proper discipline, and possessing that most royal of all sceptres, the power of self control.

In 1790, the Council of this city, actuated by consideration of the importance and advantages, passed an ordinance for the erection of an Orphan Asylum. There are some among you who have not forgotten with what thrilling delight on the 18th October, 1792, you saw the edifice complete, and one hundred and fifteen orphans welcomed into its walls. Ever since, each year has introduced additional objects of bounty, and dismissed those arrived at a suitable age, providing them a proper home and occupation elsewhere. In the aggregate, you have received, nourished, and educated, according to their station, between seventeen and eighteen hundred orphans. You behold, this day, a fraction of the number, whose happy faces are silent volumes of thanksgiving. Would that all who have shared your bounty could this day assemble with yonder throng, for each would be a living argument for the continuance of your kindness! But separation is inevitable: the vast majority are scattered over the State, the country, and the globe, and some are spirits that tread among the shadows beyond the grave, and await your arrival there to recompence your benevolence. Among those dismissed from the institution, (we are informed by one, whose observations and personal experience entitles him to confidence,) average not more than two in fifty females, who conduct themselves improperly after leaving the institution, and so far as observation reaches, you have sent forth, of the eighteen hundred orphans here maintained, the majority through your instrumentality made moral and industrious members of the community. This fact, more powerful than words, speaks louder than a thousand tongues, and appeals with irresistible force. An acquaintance with the government of the Institution will increase your confidence in



it, and as it is always opened to public inspection, the means of conviction are ever at hand. The building is appropriated to both sexes; but they are separated and kept entirely distinct from each other.

The same distinction is observed in the open enclosure; in hours of relaxation and pastime, each sex has its appropriate play-ground, and their only place of meeting is at public prayers, under the eyes of their superintendants. The government of the Institution is determined by our City Council, who elect a Board of male Commissioners for its superintendence, held responsible to themselves. This Board of Commissioners principally overlook the male department, consigning the female children to a Board of elect Lady Commissioners.

As residents and immediate rulers of the household, a Steward and Matron preside, and under these are subordinate officers, the teachers and attendants in sickness. The general education of the children is not of the most exalted kind, because inappropriate to their rank and expected after-position in society. They are, however, grounded in appropriate and important knowledge. Reading, writing, arithmetic, and geography is taught the boys in one school; and in another, the girls and very young children pursue the same studies under a mistress. The clothing and needle-work of the household is executed by the girls, overlooked in the office of laundress they are instructed under the same supervision. Nor is attendance to religious knowledge neglected. Every morning and evening they meet for daily prayer, and hear the Scriptures read. In the chapel, erected for their special benefit, there is religious worship on the Sabbath. Every Lord's day morning, a discourse and prayers are read, and in the afternoon some preacher officiates. It is to be regretted, however, that while the children are instructed by different preachers, there is no special Pastor resident, who would thus feel a deeper interest in the spiritual welfare of the children, and to whom the whole household, as one flock and family, might be consigned. But we apprehend this difficulty never will be remedied until there is greater public unity in the one and immutable truths of Christianity, and the deprivation of a Chaplain to the Orphan House is among the many evils of the diverse denominations of Christendom. So far, however, as can be obviated, while the chapel pulpit is open to all, care is taken by those in authority, that no sectarianism\* should be introduced, and only the fundamentals of christianity taught. It is obvious, however, the charge of those in authority may introduce a change in opinion—different Boards of Commissioners may differ as to what is fundamental, and there is no law in the Institution, no safeguard, by which the children may be steadily instructed in the one and immutable system of Christianity. The difficulty, perhaps, can never be obviated in this as in *all* similar public Institutions, until all the world seeks and *ascertains* the question: "What is the one revelation." The present fact, though not a disproof of Christianity, is certainly a copious commentary on human ignorance and infirmity. Besides the public

\*Sectarianism is, strictly speaking, separation from the One Holy and Catholic faith. The term is here used, however, in reference to doctrines of Church polity, and such as are not held in common with surrounding denominations. Those popularly called fundamental, are such, for instance, as the Trinity, the Atonement, &c., inasmuch as they bear directly and most powerfully on the affections, influencing the moral conduct in the practical duties of ordinary life.

worship, there is a regular Sabbath school connected with the Orphan House. Competent male and female instructors, from various Churches in the city attend, and a Superintendant presides. While the elder children are profited by separate tuition, the younger are resolved into an infant Sabbath school, and taught by appropriate teachers. A small religious library is attached, to which the children have access, and their desire for Christian knowledge is gratified and encouraged. Our city is the exclusive support of this Institution, and with a maternal regard for her own citizens, admits no child to her bounty, unless for a twelve month, resident in her bounds. These are the general rules of the management of the children.

Exceptions, however, are sometimes made in favor of certain individuals. For example—among so many youths, some possess talents above mediocrity, and capabilities for the higher spheres of life. These are carefully noticed, and the City Council, acknowledging and encouraging their worth, sends them for instruction to its High School. After passing this academic course to the satisfaction of the teachers and the Board of Commissioners, if his moral character be fair as his intellectual, the State Legislature, according to an act passed, provides for his education in the South-Carolina College, at Columbia. Graduating there, he is prepared for the pursuit of any profession, and to rank among the noblest in the land. The other boys, receiving no such pre-eminence, but only the ordinary tuition of the asylum, about the age of fourteen, are discharged; and according to their natural turn and proficiency, apprenticed as mercantile clerks, mechanics, or to other such occupations. The females, at the same age, are sent to respectable families, and serve in various subordinate capacities; some as house-keepers, others as apprentices to milliners or mantua-makers.

This sketch of the Orphan House government will give the uninformed a sufficient insight to approve and commend its object, its benevolence and its discipline. Those familiar with its history, or personally experienced in the Institution, will testify its excellence. Nor is it only from abstract theory, but evident public witness, that we may rejoice in the patronage afforded. Of the orphans dismissed, we have the pleasing tidings that they generally conduct themselves well, and receive the commendation of their employers and associates.

Some stand in an enviable and unquestioned position. Twenty boys have been sent to the United States Naval Service, and the protection of our coasts, our commerce, and the honor of our flag are committed to their care. One, passing through inferior grades, has risen to the rank of Captain: another, Capt. Gedney, of the U. S. Navy, has laid under everlasting obligations the city of New-York, (as well as all dependant on the extensive commerce of that great metropolis,) having discovered a new, and indeed the most important of all the ship channels in that wide and beautiful harbor.

A Lieutenant from our Orphan House, engaged in our country's naval service, was wounded in the battle of Lake Erie, and afterwards honorably located in the Navy Yard at Philadelphia. Another poor orphan boy, through your kindness, fellow-citizens, after distinguishing himself at the bar, now sits a Judge in a county court, presiding in Alabama. Another holds the distinguished position of District Attorney of the

United States in Florida: another, in a less conspicuous, but not less noble vocation, is a respectable minister of the Baptist Church, in Greenville. Some in our city, (now your peers, and superiors of many,) held a lofty stand at the bar for intellect, for influence and moral worth; and many have elsewhere gained the favor and homage of society as Barristers, Physicians, instructors of youth, or merchants.

It may be well here to observe, that since our last anniversary, two epidemics have prevailed in the Institution to a great and alarming extent, and scarcely were those afflicted with the one relieved, when the other raged; but though there have been altogether 165 cases requiring medical attendance, yet, under the blessing of God and the skilful and experienced physician of the Orphan House, only three deaths have occurred during the year, and the epidemics that prevailed have now entirely vanished.

These, fellow-citizens, are interesting facts, and an encouragement for you to continue and sustain the Institution; and under its present excellent management, long may it abide as a retreat for the destitute orphans. Caution is exercised by its Commissioners in selecting the candidates for admission, lest your liberality be made by vicious parents, an incentive to idleness and neglect. Receiving only the children of the dead, neglecting those of the living, except in cases of imperious necessity, and the Committee scrutinizing the circumstances of the applicants, imposition is repelled, and the principal evil, the abuse of your bounty, is thus obviated. From you, citizens of Charleston, gratitude is due from the skilful manner in which the Commissioners have discharged the trust you have confided to their care. The present spectacle of these orphans, whose destinies are partially in your keeping—whose temporal and spiritual wants you have supplied: the spectacle of these immortal beings, whose souls shall not be outlived by even God himself, whose hereafter is the realms of boundless space, and whose interminable life, blessed at the threshold, is blessed far as you can effect at the end, these are at once the living proofs of your own liberality, the speaking record of gratitude, and the delightful commentary on the manner in which the administration of the Institution has been conducted.

PEOPLE OF CHARLESTON! Long may your pulse be impelled by a generosity like this: never may yonder Asylum resound as vacant halls to a solitary tread; long as ye possess a foundation on which the strong Palmetto may strike its root, may it wave its refreshing shade, and Charity stand at the portal of yonder edifice with trickling cheek and take in her arms thousands and tens of thousands, and fill its apartments with the merry shout and song of childhood, educating and maintaining them industrious and worthy sons of South-Carolina. Issuing from yonder portal, methinks I see myriad upon myriads come forth, gladdened by your munificent care, rejoicing in the kindness of your children and your children's children, blessing each, and being blessed by all, unto the world's end; and if, in the vicissitudes of this fluctuating life, your posterity be cast on the turbulent waters of the wide world, may they, for your sakes, find in the ark that they have built a covert from the beating tempest, and a bosom upon which they may lean their motherless head, and be sheltered from the rough and rude world.

COMMISSIONERS OF THE ORPHAN HOUSE !—In the name of a grateful people, we thank you for your faithful discharge of the trust committed, for all your kindness and care bestowed upon the Institution, and yonder throng sends up to heaven an echo to this thanksgiving. We doubt not in the approving voice of your own conscience ; in “ the luxury of doing good,” and in the approbation of your God, “ whose name is love,” and who provides richly for the fatherless, ye have received a recompense that outruns all the toil and anxiety ye have exercised in its behalf. God speed you in your noble work. In each child that departs from that household, may you find a grateful friend ; long may you continue to behold the encouraging fruits of your labor ; and the orphans whom ye have nourished and guided to industry, to prosperity, to temporal honors and to God, redeemed and disenthralled, may their spirits hereafter welcome you, as friends, into everlasting habitations of peace, and mete out their thanksgiving only by the measure of an eternity of bliss. Henceforth, as in time past, be celestial love enthroned in your hearts, and prompt you to continue your zeal and perfect your labors. It has been said by one beyond all praise : “ Pure and undefiled religion is this : to visit the fatherless and widow in their affliction, and to keep himself unspotted from the world.” A toil, how noble in its end, how precious in its recipients ! a pity, which, when attempered by even-handed justice and wisdom, makes the mortal the image of the immortal.

Such be your fair character. Behold the man, in whose face pity softening the stern verdict of the judge, lends a beauty to the condemning lip, and sparkling in the flood of gushing tears while wisdom chides, calls forth a universal shout of admiration. As rulers in your appointed sphere, be this Commissioners, your attempered look, as ye gaze upon these orphans, and administer that discipline so necessary for their tender age. This is the mirror of the face of God. A noble American\* poet, sublimely painting the advent of the final Judge, coming upon the gorgeous clouds to award the destinies of the assembled universe, thus eloquently depicts the once crucified Nazarene ; and far as the creature can radiate the Creator, let this glory find its shadow in yourselves. Let it be truly said of you, as it was superbly affirmed of Him :

“ Resplendent in his face the Godhead beams !  
Justice and mercy, majesty and grace  
Divinely mingling. Celestial glories play  
Around with beamy lustre. From his eye  
Dominion looks : upon his brow is stamped  
Creative power, yet o'er all the touch  
Of gracious pity dwells.”

Aye, we repeat, let mortals reflect the image of heaven's King, and o'er all their glory, let “ the touch of gracious pity dwell.”

“ The traveller who sees the distant light which speaks of rest and shelter, must mind the path he takes to reach it. Better be in the right path to it, and his eyes off it, than his eyes on the light, and he in a road which finally leads away from its object.”

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\* Hillhouse.



## NOTICES OF NEW PUBLICATIONS.

*Bishop Otey's Discourses*, 1844.—We have been much interested in reading three discourses, recently published by Bishop Otey, of Tennessee. It is gratifying to witness the progress which true Church principles are making in this country. The inquiry respecting them, which the late few years have excited, has tended much to clear them of obscurities into which former indifference had thrown them. Every new treatise divests them still further of perplexities with which sophistry or prejudice had surrounded them, and pushes opposition into narrower straits. The discourses before us, treat a few of these subjects as satisfactorily as any thing we have seen for a long time. They treat of the unity of the Church, the ministry, and the apostolic succession. The Bishop's manner of presenting these topics is calm, clear, comprehensive, and charitable. The views defended are true, and will prevail. As certainly as that the Gospel will triumph over the world, will these principles triumph also. In fact, we do not believe that without a miracle, the Gospel ever *can* extend its dominion from sea to sea, except by the instrumentality of a *united* Church, having a threefold ministry, which derives its authority from the apostles by an unbroken succession. Our Lord prayed for the unity of his Church, implying at the same time, that unity was necessary to its success; and in regard to the necessity of a ministry, and of its having a divine origin, St. Paul says,—‘How shall they hear without a preacher, and how shall they preach except they be sent.’ A divided Church is like a divided army, which may overspread and harass a province, but cannot conquer the world. And as well might a harvest be gathered without reapers, as the world be Christianized by a Church without a ministry. And we may add, a ministry without a succession, is of necessity a ministry not of divine origin; for wherever the succession breaks, there human authority steps in to supply the broken links.

It is often urged as an objection to our Church that it is but a daughter of the Church of Rome, and that her succession is at best questionable, having been derived through so corrupt a source. To this Bishop Otey satisfactorily replies as follows:

‘It is matter of history, well authenticated, that Augustin the monk, came to Britain from Gregory of Rome, on a mission to the Anglo Saxons, in the year 590. It is equally well known that some time after his arrival, he met in conference seven Bishops already established in their sees in Britain, and exercising Episcopal authority over the Churches under their care. The question at once arises, by whom was Christianity planted in Britain, and whence did these Bishops derive consecration? The answer to these questions will show what connection the ancient British Church had with the Roman see.

‘And first, we have witnesses as to the fact that Christianity existed in Britain long before the arrival of Augustin.

‘Tertullian (A. D. 193-220) says, “some countries of the Britains which proved inaccessible to the Romans are subject to Christ.”

‘Origen (A. D. 230) says, “when did Britain, before the coming of Christ, unite in the worship of one God.”

‘Chrysostom (A. D. 400) “the British Islands, situated beyond our sea, and lying in the very ocean, have felt the power of the word, for even there Churches are built, and altars erected.”

‘You will remember that Augustin came to England A. D. 590—These testimonies show conclusively that Christianity was preached and Churches erected there long before he was born.

‘We have a witness as to the *time* when Christianity was introduced into Britain. Gildas, a Britain by birth, A. D. 546, says it was in the year of our Lord 61—namely, in and about the date of St. Paul’s travels to the West. Gildas, after mentioning the defeat of Boadicea, A. D. 61, adds, “*in the meanwhile the sun of the Gospel first enlightened this island.*” We have a witness as to the *persons* by whom the Gospel was there preached. Eusebius (A. D. 270–340.) speaking of the travels of the apostles to propagate the faith, says some of them “passed over the ocean to the British isles.”—Dem. Ev. L. 3, c. 7.

‘We have witnesses as to the *specific man*. Clemen Romans, (A. D. 70,) the intimate friend and fellow-laborer of St. Paul, says of him, that in preaching the Gospel, he went to the *utmost bounds of the West*,—“*opi to terma tes dueos*,” an expression denoting Spain, Gaul and Britain, but more particularly the last-named region.

‘Jerome (A. D.) 329–420) speaking of St. Paul’s imprisonment and subsequent journey into Spain, says, he went from ocean to ocean, and preached the Gospel in the *western parts*. That in the *western parts*, he included Britain, is evident from his letter to Marcella. Theodoret (A. D. 423–460) mentions the Britains among the nations converted by the apostles, and says that St. Paul, after his release from imprisonment went to Spain, and from thence carried the light of the Gospel to other nations, and brought salvation to *the islands that lay in the ocean*. All writers whom I have consulted, understand by this expression, as used by the fathers, the British Isles. Theodoret calls the British Christians “disciples of the Tent-maker,” (St. Paul.) These authorities are decisive as to the establishment of Christianity in Britain before the coming of Augustin in A. D. 590. The conclusion is irresistible from the testimony, that the Church was there planted by the apostles, and most probably St. Paul. “The Bishop whom St. Paul is recorded to have appointed, was Aristobulus, who is mentioned in the Epistle to the Romans. By the appointment of Bishops, Priests, and Deacons, the *form of Church government was complete*, and the British Church, therefore, in a spiritual sense, was fully established. And what results from this establishment of the British Church by St. Paul? This very interesting consequence, that the Church of Britain was fully established before the Church of Rome. For Linus, the first Bishop of Rome, was appointed by the joint authority of St. Peter and St. Paul, in the year of their martyrdom, and therefore after St. Paul’s return from Britain.”

*Church Witness.*

*The True Catholic, Vol. II., No. 17, 1844.*—We hope this learned and valuable publication will be generally read, and to recommend it as well as to enrich our pages, we make the following extracts:—“Archbishop Secker, when told that an Episcopal Clergyman in Philadelphia, and his doctrines and preaching were acceptable to the Dissenters, that

it was not at all creditable to an Episcopal Clergyman, that his doctrines were thought well of by those, who thought evil of the Church and its doctrines. What but Satan and Satan's delusions, the lust of *popularity* and other lusts of the flesh, can hinder others from agreeing with the Archbishop?"

"Faber, in his work on election, notices the charge by Milner, in these words:—"I regret that so estimable a man as Mr. Milner should have condescended to a *style of misrepresentation* unhappily the reverse of infrequent. All those who reject his own exhibition of the doctrines of *election* and *predestination*, he describes as being *hostile to the peculiar truths of Christianity*,—and the several ideas of *election*, and *predestination*, and *grace*, he so links together, as to import that no person can hold the doctrines of *grace*, unless they also symbolise with Augustin in his views of *absolute election to eternal glory*. I may add, that his writing to this effect is the more unfair, because he claims for himself a liberty which he denies to others. Of the genuine Augustinian scheme, Mr. Milner unceremoniously rejects about *one-half*; for while he retains Augustin's doctrine of *absolute election to eternal life*, he rejects (with what consistency I stop not now to inquire, both Augustin's logically consecutive doctrine of *particular redemption*, and Augustin's logically correlative doctrine of *absolute preteritive reprobation to eternal death*.—Yet if a person ventures to doubt whether Augustin's doctrine of *absolute election to eternal life*, was not the pure systematising invention of Augustin himself, Mr. Milner forthwith pronounces him an enemy to the Catholic doctrine of *divine free grace*." Now from this we learn, that Mr. Milner was (what Mr. Faber is not) a *Calvinist*; yet not such an one as John Calvin or Augustin was, but what is now called a moderate Calvinist or semi Calvinist. It is not designed here to point out the gross inconsistency of men, who reject a large portion of that which is known by the name of Calvinism, and yet rely on the writings of Augustin and Calvin to prove, that the moderate Calvinists have discovered the *via media*, and exclusively hold and preach the doctrines of grace, or if you please, the peculiar doctrines of Christianity. The absurdity of all this, and the errors in doctrine of these men, will perhaps be made manifest to any one who will read with an honest desire to form a correct judgment, "Faber on the Primitive Doctrine of Election." Nor is it intended to speak of the strange inconsistency of those, who while they declare (and must be believed) that they have not even a *bias* in favor of Calvinism, yet take such a pleasure in recommending the writings of Calvinists. Still less is it worth while to say a word to those *phraseologists* who are quite sure of their orthodoxy, and must be right, because they have at command a few cant phrases, and can admire every preacher who is classed with the evangelical preachers, and denounce all others as wanting *Gospel light*, though their own minds are as dark as Erebus."

"Jones of Nayland remarked, that this "is a frightful doctrine, a dangerous doctrine, and answers a very bad purpose, and it is not a Scriptural doctrine, taught by the Apostles of *Jesus Christ*. "Predestination," he adds, "is a very dangerous doctrine; it entrusts every man with an office, for which no man is fit, by making him an *arbitrary* judge of his own spiritual state. It favors the practice of schismatical division in the

Church, for who shall convince those of sin in schism, who have a rule above us all? They name an inward testimony superior to all authority upon earth. When *Jesus Christ* was upon earth, no man was so hated and despised as he was;—and by whom? By proud, conceited, quarrelsome people, who called themselves the elected of God in their father Abraham. The contempt which then fell upon *Jesus Christ*, now falls upon His Church, and from the same sort of people who call themselves the *elect*.”

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### SELECTIONS.

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#### ARCHBISHOP USHER NO CALVINIST,

From his life by the Rev. R. B. HONE.

To his friend, Dr. Ward, he writes—“The articles of religion agreed upon in our former synod, anno 1615, we let stand as they did before. But for the manifesting of our agreement with the Church of England, we have received and approved your articles also, concluded in the year 1562, as you may see in the first of our canons.” This was as much as the compiler of those articles could be expected to concede; and we are not surprised that he and most of the Bishops still continued to require candidates for ordination to subscribe them.

It seems, however, highly probable, that the opinion of Archbishop Usher had for some time been changing on the deep subjects of election and predestination, and therefore that he was less averse to the reception of the English articles than at the time when he was appointed to compile a confession of faith for the Church of Ireland. We learn from his letters written subsequently to that period, that he was persuaded that in the hot debates of those times both parties had erred from the truth, and that for his own part he had found satisfaction in “a middle course.” He declares his belief that, through the price paid by our blessed Saviour, all men are placed within the reach of pardon. “All men,” he says, “may be truly said to have interest in the merits of Christ, as in common, though all do not enjoy the benefit thereof, because they have no will to take it.” “The virtue thereof is such,” he observes, “that if all did take it, all without doubt should be recovered, but without taking it there is no recovery. . . . It may be truly said, that no man’s state is so desperate but by this means it is recoverable.” He declares that all do not obtain actual remission of their sins, because they do not seek it; but that God invites and entreats us all to be reconciled to Him; that “many, hearing [the Gospel of salvation] do not believe, or lightly regard it; and many that do believe the truth thereof are so wedded to their sins, that they have no desire to be divorced from them, and therefore they refuse the gracious offer that is made unto them. And yet notwithstanding their [this] refusal on their part, we may truly say that good things were provided for them on Christ’s part, and a prize was put into the hands of a fool, howsoever he had no heart to use it.”—Prov. xvii. 16.

These sentiments, expressed in the year 1617, his thirty seventh year, show that even so early in life he had drawn back from ground on which he stood when he wrote the *Body of Divinity*, in which it is maintained



that sin is not the cause of reprobation, though it is the cause of the damnation of the reprobate, and that reprobation "is the eternal predestination or fore appointment of certain angels and men unto everlasting dishonor and pestruction." And we further learn, by the satisfactory testimony of several personal friends, that in his latter years he had altogether forsaken the tenets known by that name; and some published letters of Dr. Hammond represent that the Archbishop utterly and publicly disclaimed them. Having been reminded that authority ought to be produced in support of the opinions expressed in the text, that Usher's opinions underwent a change on the subject of predestination and reprobation, the writer, in compliance, would observe, (1.) That, if paragraphs of the above quoted letter were placed in parallel columns with some extracts from the *Body of Divinity*, a discrepancy would be discovered, which would strengthen the position. (2.) Waterland (vol. ii. p. 381, of Bishop Van Mildert's edition) states that "Usher, some years after" the reception of the 39 Articles by the Irish Church, "renounced his Calvinian principles, as is well attested by three good hands." Hey, quoting this passage, adds "In a MS. note in the library of Magdalen College, Cambridge, are mentioned Bryan Walton, Peter Gunning, and Herbert Thorndike, with reference to Smith's *Life of Usher*, and Collier's *Ec. Hist.* vol. ii. p. 868; and Neal owns the fact in a degree, *Hist. Pur. Index*" In the *Lives of Pearce, Shelton, &c.*, the names of these three individuals are seen so connected with Usher's, as to show a probability of their having opportunities of knowing his sentiments. On the other hand, Dr. Bernard does not allow that they have established their point. He says, "I am not in the least shaken in mind by what hath passed between us." Did he then believe that the writer of the letter quoted in the text, still held the doctrine of reprobation as stated in the *Body of Divinity*? (3.) A distinct evidence, not touched at all by Bernard, is that of Dr. Hammond, which may be seen in Wordsworth's *Ec. Biog.* vol. ii. p. 502-4, note, *Life of Saunderson*. It is contained in a quotation from *Nineteen Letters of the Rev. Henry Hammond, D. D., now first published from the originals by Francis Peck, M. A.* London, 1739, 8vo. p. 17.—"To your queries," says Hammond, writing to Mr. Peter Staninough, June 12. 1657, "all that I have to return is,—

"*First.* That the Bishop did for *many years* [this seems to say, not always] acknowledge universal redemption, but that with a *distinction of non ex æquo pro omnibus*.

"*Secondly.* That a little before his leaving London, (I was told it by some that heard him about this time two years,) at St. Peter's, Paul's wharf, as also in several other places, he preached a sermon on Rom. viii. 30, part of the verse, *whom He called them He justified*, in which he earnestly pressed the sincerity of God's universal call to *every one* of all sinners to whom the Gospel was preached; pressing throughout all his sermon, the universal free invitation of all by God. Apocal. xxii. 17.—*Whosoever will, let him take the water of life freely.* Isaiah lv. 1—7. *Ho! every one that thirsteth, come ye to the waters. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and He will have mercy upon him, and to our God for He will abundantly pardon:* adding, that without this made good, all preach-

ing to convert sinners as yet in their sins from the evil of their ways, would want a firm foundation.

"*Thirdly.* That a learned divine going after this to him, and taking rise from these words of his, *that God intended truly that all whom He called by the word to repent and believe, might certainly, if they would, and God truly would they should, come and repent, &c., to ask, Can they all will? Doth God with his word, give internal grace to all that are called by it, that they may repent, &c., if they will, and that they certainly can will?* He answered, *Yes, they all can will. And that so many will not, 'tis because, as I then taught, they resist God's grace; alleging Acts vii. 21. Ye stiff-necked, and uncircumcised in heart and ears ye do always resist the Holy Ghost; as your fathers did so do ye.* This, and much more, he then declared; and in fine concluded in these words; *Bishop Overal was in the right and I am of his mind.*

"*Fourthly.* A learned doctor that was frequently with the Bishop, wrote Mr. Pearce word, (as he wrote me on my asking him the same question which you do now,) that *that Bishop told him lately before his death, that he wholly disliked the Geneva form of doctrine in this matter.* This is all that hath come within my reach of your first question."

Baxter, describing himself as laying smaller stress upon "controversies and curiosities," the older he grew, and as finding "plentiful matter" in the Creed, the Lord's-prayer, and the Ten Commandments, adds, "Thus I observed it was with old Bishop Usher, and with many other men." This, though no evidence of a change of doctrine, argues a moderation quite accordant with the views assigned above to the Archbishop's latter years.

The testimonies of Thorndike, &c., were published at length in Dr. Thomas Pierce's *The Self-revenger, exemplified in Mr. William Bailee*. London, 1658, 4to, Appendix, p. 155—157.

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FOR THE GOSPEL MESSENGER.

#### CHOICE QUOTATIONS.

It is not often that we are favored with such valuable selections from a valued Correspondent.

Dr. Lathrop was a man of generous piety, but much opposed to the noisy zeal that seeketh the praise of men. A young divine who was much given to enthusiastic cant, one day said to him—"Do you suppose you have any *real religion?*" "None to *speak of,*" was the excellent reply.—*Church Intelligencer.*

Nothing would be more fatal either to our peace or our usefulness than to allow that godly zeal with which we ought to contend for the truth, once delivered to the saints, to be contaminated by the low and pitiful suggestions of personal jealousy. To be actuated by charity to men's souls, not by love of popularity; to lament their separation because it shuts them out from the grace of sacraments, not because it diminishes the number of our own hearers; to be zealous for Christ's glory, instead of wishing to be held in admiration because of advantage; this is truly to act upon the principles of a Churchman.—*Walberforce.*

A Churchman is, in reality, a man who believes in the doctrine and lives in the communion of the Church; who abides, i. e. "in the Apostles' doctrine and fellowship, and in breaking of bread and of prayer." But the name is popularly applied in a loose, indefinite, uncertain manner; and persons are supposed to be Churchmen who lead unholy lives, and are habitually absent from the Lord's table. With many, the word has no other signification than that the parties are occasional listeners in the house of God. Now, the habit of public worship is the only mode of conveying conviction to such minds. Its office is to lead men to that belief from which it in past ages resulted. Let them once learn to regard it in its true light, as the collective action of the Christian community; as sustaining our title to be one with that family of Christ, with which is the Lord's Spirit; as *essentially distinct* from any *private offering* or *voluntary assemblage*; and we shall have done much to teach them the forgotten truth, that Christ is truly present with his Church among the generations of mankind. . . . Are there not places in which all serious and vital godliness is associated, merely with the thought of personal religion, where no sense prevails of the supernatural blessings which are promised to communion with God in his public ordinances, where men look solely to the experience of their individual minds, and belief in the truth of Christ's public presence is well nigh obliterated. What follows from such lack of faith but that lack of devotion with which we are so familiar? Do men enter God's house almost as carelessly as they would the market place? Do they sit at ease when the congregation is called upon to fall down before the Majesty of Heaven? Is their voice silent when men are invited to respond in prayer and psalm? Do they render no loud amen when the Priest offers to God the collective service of the multitude, as though for them were no part in the solemn offering of the people's worship? We cannot doubt such men have no knowledge of Christ's presence, or any belief in the efficacy of that sacrifice which the Church has been elected out of all nations to offer. There may be among them much private worth and personal holiness,—and may God in his mercy through Christ accept and increase it—but of the peculiar truths of the Christian covenant they are doubtless ignorant,—they are untaught in the doctrines of grace, in a material position of the Creed of the Apostles they are uninformed, like the Sacramentarians, they worship they know not what, they are in danger of still greater and more fatal heresies, and of all the inspiring and renewing effects of Christ's special presence they are absolutely bereft.—*Wilberforce*.

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It has often been remarked that the corruptions of the Roman Churches have arisen from the very same cause which produced so many of the errors of Protestants. It may seem strange to assert that Luther's doctrine of justification by faith *alone*, was a development of the very same feelings which led to the fearful abuse of indulgencies; yet it is perfectly true that they are both expedients to dispense with the *strict holiness* which Christianity requires.—*Churchman's Family Gazette*.

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## ORDER OF THE CHORAL SERVICE.

In a work on the Choral service, recently published by the Rev. John Jebb, Prebendary of Limerick, a table is given of all the holy days which can concur with each other. The rule of precedence followed by him seems to agree better than any other which I have seen with the rules laid down by ritualists in general. I have taken the trouble to transcribe it, and should you deem it worthy of a place in your columns you are welcome to it. The festivals which should have the precedence are given in the first column in Roman letters; those with which they can possibly concur and which yield to them, in the second column in italics:—

Advent Sunday and 4th Sunday in Advent.	<i>St. Andrew and St. Thomas, re- spectively.</i>
St. Stephen, St. John, Innocents and Circumcision.	<i>1st Sunday after Christmas.</i>
Epiphany, Conversion of St. Paul.	<i>2d Sunday after Christmas and Sun- days after Epiphany.</i>
Purification.	<i>3d Sunday after Epiphany, Sep- tuag. Sexag. and Quin. S.</i>
Septuag. Sexag. and Quing. Sunday.	<i>Conversion of St. Paul.</i>
Ash-Wednesday.	<i>St. Matthias.</i>
Sundays in Lent.	<i>St. Matthias.</i>
Annunciation.	<i>Sundays in Lent.</i>
Days in Passion Week.	<i>Annunciation.</i>
Sunday before Easter and Eas- ter Day.	<i>Annunciation, St. Mark.</i>
1st Sunday after Easter.	<i>St. Mark, St. Philip and St. James.</i>
St. Mark, St. Philip and St. James.	<i>Sundays after Easter.</i>
Whitsunday and Trinity Sunday.	<i>St. Barnabas.</i>
St. Barnabas and other holy days, till All Saints Day inclusive.	<i>Sundays after Trinity.</i>
Easter Monday and Tuesday.	<i>Annunciation, St. Mark.</i>
Ascension Day.	<i>St. Philip and St. James.</i>
Whit-Monday and Tuesday.	<i>St. Barnabas.</i>

Mr. Jebb remarks upon the above table that the Apocryphal Lesson should in all cases be postponed to that from Canonical Scripture.

N. Y. Churchman.

## GENERAL CONVENTION.

PHILADELPHIA, Oct. 17, 1844.

To the Editor of the (Utica) Gospel Messenger.

*My Dear Sir,*—Our Prayers are answered. Peace and harmony are restored to the Church. The great questions which have agitated our General Convention were last night decided, and with an almost *unanimous vote*—the delegation from Ohio being alone in their opposition, and even one of that delegation voting for the resolution of Judge Chambers,



which has finally passed. Do you not rejoice with us, and have we not all the most abundant cause for gratitude to God?

You will remember that this subject of "Tractarianism" was first introduced by a member from Ohio, on the certificate of the delegation from Connecticut. One of the members of that delegation (Dr. Jarvis,) had recently published a sermon in England, and had styled himself a member of the "Reformed Catholic Church." Mr. Dubois, of Ohio, therefore objected to his taking a seat in the General Convention, because, as he said, this was the Convention of the *Protestant Episcopal Church*, and the gentleman from Connecticut had left this Church and joined another. But in this argument Mr. Dubois was not sustained even by those who sympathised with him in the movement, for all were united in affirming that the Church is Catholic and Reformed, as well as Protestant and free, and therefore any clergyman has a right, as he thinks best, to style himself by any name which does not conflict with his character as a minister of the Church of God. The member from Ohio therefore was compelled by his own friends to withdraw his resolution.

Then followed the resolutions of Mr. Memminger, of South Carolina, having a long preamble, in which the existence of doctrinal errors were strongly asserted, and calling on the House of Bishops to define the position of the Church as to the rule of faith, &c. &c. But these resolutions met with scarcely more favor than the preceding movement, for there was no evidence of the existence of these doctrinal errors *in the Church*;—not a member of the Convention would point to a single minister of the Church who held or preached them, and if they existed, then the only course to eradicate them was by regular canonical action in the several Dioceses. Besides, the position of the Church is already defined in her Liturgy, Articles, and Offices, and it would be most dangerous to tamper with these. Indeed we cannot tamper with them or add to them any definitions of our own, without destroying that peculiar characteristic which is now the Church's glory, and which distinguishes her from all the sects, whether Romish or Protestant, viz: her *liberality*, requiring only union in essentials, and allowing the utmost freedom in matters of opinion.

When, therefore, it was found that these resolutions of Mr. Memminger could not pass, then Dr. Hawks came forward with a measure of conciliation, as he called it. He prefaced the resolutions which he intended to offer as amendments to the others, with an admirable speech, perfectly sound in most of its sentiments, acknowledging the force of all the objections which had been urged to the resolutions of the member from South Carolina, expressing the warmest love for the Church *as she is*, and deprecating every act which should change, or alter, or modify, her present position. But alas! the resolutions by which this eloquent and most effective speech was concluded, were even more objectionable and offensive than any which had been offered before. There was not probably a member of the House who did not hear them with astonishment, and so far was the speech from preparing our minds for them that it had the contrary effect. These resolutions indeed did not declare the actual existence of doctrinal errors, but asserted that the minds of many individuals were sorely grieved on account of their alleged existence,

and then went on to request the House of Bishops to condemn the Oxford Tracts as the cause, &c. &c. Here there was a new apple of discord, and afforded an opportunity to the members to "free their minds" on that most fruitful subject, the Oxford Tracts. What has the House of Bishops to do with the Oxford Tracts? Can they stop their circulation? Nay will not their action only raise them into importance, and increase the danger which is now apprehended? Must not the members of the Church be left free to read what they choose of all theological writings, and are they not competent to sift the chaff from the wheat? Then are there no other writings which the House of Bishops may be called upon to condemn, such as Whately's Church, D'Aubigne's Reformation, and Stone's Mysteries Opened? But I refer you to the debates.

When, therefore, it was ascertained that these resolutions of Dr. Hawks could not pass, then Judge Chambers, of Maryland, came forward with a substitute for the whole in the following words:

"*Resolved* That the House of Clerical and Lay Deputies consider the Articles, Liturgy, and Offices of the Church, sufficient exponents of the sense of the essential doctrines of Holy Scripture; and that the Canons of the Church afford ample measures of discipline and correction for all who depart from her standards; and further, that the General Convention is not a suitable tribunal for the trial and censure of, and that the Church is not responsible for, the errors of individuals, whether they are members of this Church or otherwise."

The consideration of this resolution occupied the whole of yesterday, and never has it been my fortune to listen to so much genuine eloquence, united with the soundest instruction on the great duties and principles of the Christian Church.

The resolution was finally passed by an almost unanimous vote, and the scene was most delightful, when the members of the Convention were seen shaking hands and congratulating each other upon the happy termination of this exciting debate. No person could have been present without realizing the truth of the declaration, that the Church is one in the unity of the spirit and the bonds of peace. Let me add, that the conclusion of all, even of those who came to the Convention with the strangest prejudices against their brethren, is that there is no tendency to Romanism among us. It is all a war-cry of the enemy, or a bug-bear to frighten the weak and the timid.

Yours, &c.

B.

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#### A LETTER OF FOX THE MARTYROLOGIST.

'I could not be serviceable to many persons, yet not knowingly to injure any one, and least of all, those of Magdalen College: I cannot, therefore, but the more wonder at the turbulent genius which inspires those factious *Puritans*, so that violating the laws of gratitude, despising my letters and prayers, disregarding the intercession of the President himself, without any previous admonition, or assigning any cause, they have exercised so great tyranny against me and my son. Were I one who, like them, would be violently outrageous against Bishops and Archbishops, or join myself with them, that is, would become mad, as they are, I had not met with this severe treatment. Now, because, quite different from them, I have chose the side of modesty and public

tranquillity, the hatred they have a long time conceived against me, is at last grown to this degree of bitterness. As this is the case, I do not so much ask what you will do on my account, as what is to be thought of for our own sakes; you who are prelates of the Church, again and again consider. As to myself, though the taking away the Fellowship from my son is a great affliction to me, yet because this is only a private concern, I bear it with the more moderation; I am much more moved on account of the Church, which is public. I perceive a certain race of men rising up, who, if they should increase and gather strength in this kingdom, I am sorry to say what disturbance I foresee must follow from it. Your prudence is not ignorant how much the Christian religion suffered formerly by the dissimulation and hypocrisy of the monks. At the present, in these men I know not what new sort of monks seems to revive, so much the more pernicious than the former, as with more subtle artifices of deceiving, under pretence of perfection, like stage-players who only act a part, they conceal a more dangerous poison; who, while they require every thing to be formed according to the rules of their own strict discipline and conscience, will not desist till they have brought all things into Jewish bondage.'

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[From a recent Charge of the Archbishop of Canterbury.]

#### ROMANISM.

"By these indications of discord the hopes of the Romanists have been raised, without any sufficient reason, I firmly believe. From the extent of the resources at their command, and from the unity of purpose which marks their proceedings, they have succeeded in making an impression in our colonies; but, notwithstanding the gigantic resources which they possess, their success in this country will be limited to a few converts. At the time of our separation from Rome, it was satisfactorily shown that we could not partake in her communion without participating in her sins; and as no material alteration has taken place in her system,—and as her doctrines are unchanged, and in her own estimation are unchangeable,—it may be presumed that few persons who have considered the grounds on which our Reformation was justified will be disposed to return to her communion."

#### DISSENTERS

"Among the Dissenters, within the last few years, as far as I can judge from some of their writings, and the expressions employed at their public meetings, a feeling of dislike to the Church appears to be gaining ground. After reasonable allowance is made for temporary excitement, I see enough to convince me that serious designs are in agitation for the subversion of our National Church. Under the circumstances above alluded to I see no reason for alarm, but much to regret in the partial estrangement of the people from the Church, as well as in the defeat of measures by the Government intended to be useful to society. The successful opposition, for example, made to the plan proposed for the education of the children employed in mines and manufactories, affords a melancholy proof of the fact. The principles of dissent, indeed, appear to me to be essentially at fault, as they open an inlet to errors of every

description, and are directly in opposition to that spirit of unity which Christ acted upon when he founded the Church."

#### UNITY THE STRENGTH OF THE CHURCH.

"In this principle of unity the strength of the Church consists. While she has unity in herself there is little to dread from external violence; but she may suffer much from dissensions within. What is at present wanted to insure her efficiency is peace. In speaking of peace, I am far from recommending the compromise of principles or the sacrifice of truth. The peace which alone can be useful and lasting is to be found in the Church, and in the determination of her ministers to act cordially together in the discharge of the duties assigned to them, abstaining from unprofitable controversies, or from indulgence in rancour through slight differences (for differences must need exist;) but discussing them with temper and with no other desire than the elucidation of the truth. In speaking thus of the Church, I do not deny the existence of piety, or the hope of salvation, in those who may be without the pale; but as all revelation proceeds from our ever blessed God, I can hardly be wrong in the belief that he who brought down the word to the Church from above, also provided the means of transmitting it to all generations. Those who view matters in this light will readily admit that it implies, if nothing more, a want of faith to seek elsewhere for the means of grace than in the sanctuary which the Lord has himself built,—and built, as he himself said, upon a rock, and the perpetuity of which he has insured to the end of the world. The various figures under which this institution is described in the Holy Scriptures point out the connexion between it and the Lord. It is designated as a kingdom erected by him, and by him directed and founded; as a fold under his peculiar care, in which the flock are protected against every enemy, and are supplied by him with abundant pasture; as a household, of which our Lord is himself the ruler. From these significant images we learn the immediate connexion of Christ with those who are within the pale of the Church; and their Sovereign Protector defending them by his power, providing for their wants by his bounty, and leading them to salvation by his Holy Word, through the appointed means of grace. A still closer connexion is, indeed, implied, when our Lord speaks of himself as the vine, of which he is the root, and we are the branches, deriving life from him; when he is described by Paul as the Head of the Church, of which he is the head, and we are the members. Now, if such was the appointment from the beginning, as appears from ample testimony, is it not reasonable to imagine that a disbelief in the Church is next to a disbelief of the gospel? If the truths of the gospel be necessary to the salvation of mankind, the arrangement by which the gospel is preserved to our use can hardly be of less importance. If nothing more be said of the Church than that it is the institution of Christ,—that he laid the foundation of the building, and that it was completed by the apostles under the direction of his holy spirit, we might at least be excused from meddling with what God has established; and that from his providential wisdom and knowledge of the dispositions of his creatures, he alone could judge what guards were best for his servants against the presumption of man, how much more will it tend to the purposes for which the Church is



designed, and which it has in a great measure accomplished, the maintenance of acceptable worship and holy practice in the perfect bonds of charity? Had there not been from the first a body of men, the special depositaries of the oracles of the living God, what guarantee should we have had for the maintenance of the Scriptures of truth, as the grounds of our religious faith and the ordinances of the means of grace? I will not advert to the disorders in relation to the condition of our Church in other countries, nor can there be occasion to direct your attention to the confusion that prevailed in this country when our Church was oppressed at home, and when the nation, with respect both to doctrine and worship, was threatened by many of those who rejected its authority. If these observations are just, it is evident that they are of the greatest importance to the ordinances and duties of that Church, of which, under Christ, we are the ministers; and that there is an obligation upon us to do all in our power to prevent separation and to promote the return of separatists to our bosom. But with a steady zeal in laboring for the defence of our sanctuary, we should fall into a fatal mistake if we neglected, in any degree, the purposes for which it was instituted by its ever-blessed Founder and Head. In this view the Church may be regarded as the guardian and teacher of Christian truth, and the channel through which the spiritual graces which sanctify the body and soul are conveyed to the faithful. It may be looked upon as the model of a perfect society, communicating with it, through the mediation of Christ himself, by pastors commissioned to act in his name, and united in the charity and in the bonds of perfectness. That these ends should be fully attained before the final separation of the bad from the good we are taught by our Lord, and may be reasonably expected from the known imperfection of our nature. The Church has, in consequence, been subjected to many calamities, arising from an erroneous exercise of its spiritual power, as well as from a disregard to its authority, and from want of that mutual affection which ought to distinguish those who are its members. It will be recollected that it was the special command of Christ that all his disciples should love one another, even as he first loved them—appears to have been disregarded by many in the different ages of the Church. It is difficult to mention any period of the Church which has not felt the pernicious influence of a spirit of party introducing contention and strife where all should be love and peace. It is frequently the misfortune of young men to take up notions on trust which might not be approved on maturer judgment, but, being hastily adopted, form part of their creed without further inquiry. For such infirmities, though allowance must be made, we know, from experience, that they may be the cause of incalculable evil. This, indeed, is our vulnerable point. Contention, in whatever cause employed, is injurious in its effect and ruinous in its tendency to the Church. When knowledge and zeal are so generally diffused amongst the clergy, when multitudes are ready to lend their assistance in furtherance of God's work—when more than can be readily imagined may be gained by a concurrence in good exertions, the want of unanimity is most surprising."

## POETRY.

## LINES SUITABLE FOR NEW-YEAR'S DAY.

FROM THE SOUTHERN CHURCHMAN.

At earliest dawn when sleep has fled,  
 And Sol his onward course doth tread,  
 A soft, low voice sounds in my ear,  
 It says, *thou'lt die 'ere dies this year.*

The spring with buds and flowers has come,  
 And sweet birds chirp around my home,  
 Yet with these sights and sounds so dear,  
 Comes the sad voice—*thou'lt die this year.*

A smile is on my lip—my brow  
 Is free from care and sorrow now,  
 Light words escape—yet ever near  
 I hear a voice—*thou'lt die this year.*

When sleep has thrown its magic power,  
 And lull'd each sense, e'en at that hour,  
 In dreams, a strange, sweet voice I hear,  
 It whispers—*die thou wilt this year.*

Health still blooms fresh upon my cheek,  
 My voice is neither faint nor weak,  
 My step is firm, my eye is clear,  
 Still, still it says—*thou'lt die this year.*

If this mysterious voice be true,  
 And I, to earth, must bid adieu,  
 Oh Saviour, be thou ever near,  
 Then welcome, welcome, *death. this year.*

BY THE SAME YOUNG LADY.

O make my grave where the violet is springing,  
 Where the rose and the lily their fragrance are flinging,  
 Where music, sweet music, throughout earth is ringing,  
 There make my grave!

And make it too where the willow is bending  
 Its silvery leaves o'er the streamlet winding,  
 While with its murmur, the breezes are blending,  
 There make my grave.

And think of me then, yet not as though seeping,  
 Beneath the damp sod where the earthworm is creeping,  
 Where darkness and silence their vigils are keeping  
 Around my grave.

But in that blest land where the heart's heavy sighing,  
 Is heard no more—nor the groans of the dying;  
 Where gladness and joy are forever abiding,  
 Rejoice that I'm there.

## RELIGIOUS INTELLIGENCE.

*Monthly Missionary Lecture at St. Stephen's Chappel.*—That for December was by the Rev. Mr. Barnwell, Rector of St. Peter's. The amount collected was \$15 00.

*Trinity Church, Abbeville.*—It was consecrated Wednesday, November 27th. The following was the

### SENTENCE OF CONSECRATION.

WHEREAS, about two years since, under the blessing of God, on the ministrations and councils of the Rev. Edward Phillips, then Missionary from the Society for the Advancement of Christianity in South-Carolina, certain persons were organized as a Congregation by the election at first of one Warden and two Vestrymen.

And whereas they obtained an "Act of Incorporation" under date Dec. 20th 1842, limited to fourteen years.

And whereas by prompt, judicious and zealous efforts on the part of the Wardens and Vestry, and in particular of their Chairman, the late Thomas Parker, Esq., donations from the members of the Congregation and others were obtained in Charleston and elsewhere, and thus this neat and appropriate house, with its important appendages, has been provided for the benefit of residents and sojourners in the district, and even of the traveller, who by the sight of it may be reminded of the necessities of his immortal nature, of the heaven or hell to which he is pressing, and of the One Name by which alone he can be saved.

And whereas, at the request of the proper authorities, it has now received consecration, the Bishop being kindly assisted in the solemn service by the Rector, and by the Rev. Carter Page and the Rev. Charles H. Hall, Deacons.

Now therefore be it known to all concerned, that from the date of this "Sentence of Consecration," this house, under the name of Trinity Church, Abbeville, is set apart from all secular uses whatever for prayer to God the Father, the Son and the Holy Ghost, three persons but one God, for the administration of the Sacraments and other rites and ceremonies of the Church, and for instruction, by means of preaching and catechizing, in truth and duty, as set forth in the Holy Scriptures, and expounded in the Apostle's and Nicene Creeds, and in the Book of Common-Prayer, the Articles, the Ordinal and the Constitution and Canons of the Protestant Episcopal Church in the United States of America.

Signed at Abbeville South-Carolina, on the 27th day of November, in the year of our Lord 1844, the Rev. Andrew Hiram Cornish being the Rector, Messrs. T. Jackson and J. J. Wilson being the Wardens, Messrs. T. W. Thomas, Joseph A. Hamilton, Wm. C. Dunn, John McIlwain and Dr. Edwin Parker being the Vestrymen, and John Taggart, Clerk—Thomas Parker, T. Jackson, James Taggart and J. S. Wilson having been the Building Committee, and J. B. Graham the Architect of the said Church.

CHRISTOPHER E. GADSDEN,  
*Bishop of the Diocese of South-Carolina.*

*Domestic and Foreign Missionary Society of the Protestant Episcopal Church*—The "Spirit of Missions" for January, contains a continuation of the "Diocesan Annals" of South Carolina, in which the exertions of Bishop Dehon in behalf of the establishment of the Society for the Advancement of Christianity in South Carolina, are spoken of as they deserve—and an extract from his Address to the members in 1810 is quoted, which we regret we have not room for. Of the Missions in the West, we have next some excellent advice, which we hope will be attended to by our brethren. In speaking of the religious instruction of the negroes in the South, it says:—"Whatever differences of opinion there may be among us respecting the civil condition of the race in question, there is none whatever that their religious interests call for the Church's intervention.

As the result of great unanimity on this point, we have Canon 6 of '44, which, though not exclusive in its application for their benefit, was framed and passed with a special regard to their necessities. No one who has paid attention to the subject is ignorant either of the deep solicitude of our Southern Bishops, that this class of their spiritual cure may have the offer of the common salvation, or of the exhausting ministrations of some of the clergy to their spiritual wants. Indeed, it is a fruit of this interest—a conviction founded upon an intimate knowledge of the facts—that something more must be done which has led to the introduction of Deacons with inferior qualifications—of men not shut out from secular avocations—nor prostrated by the effects of severe mental exertion in an exhausting climate, and therefore not necessarily absent for a portion of the year when their services are most needed.

It is now in the power of any Bishop, at the requisition of the Convention of his Diocese, to thrust into this field an important class of laborers. Prayer will doubtless be offered and diligent search made for them. Many planters who have waited but for the action of the Church, will act up to their sense of responsibility and provide the means—but in some, in many cases, doubtless, as for all classes of the population, so for this, the Christian sensibilities of the household of faith will be put in requisition to supply them. We can conceive of no field where that sensibility can be more legitimately displayed, more effectually cherished, or more speedily and richly rewarded, by witnessing the Lord's blessing upon the poor indeed of earth, but often chosen of Heaven to be rich in faith.

The object of the resolutions is a simple one—to open a Treasury into which the glad offerings of the faithful may be poured. They interfere with no existing state of things—involve no action of the Committee beyond the simple notification of the Bishops concerned, of the monies which may be, if they desire it, appropriated to this object, leaving the selection, position, &c., of the Deacons, as in the case of other Missionaries, entirely to them.

The sum of \$150 per annum, it is thought, will suffice to sustain one of these Deacons in the field.

The resolutions will serve at least to shew the deep interest of the Committee in the religious instruction of this class of our population, and by being thus presented to the Church, may serve perhaps to awaken



it to a deeper sense of the important interests involved in the field of Domestic Missions.

"The Southern Committee, to whom was submitted the Resolution proposed by Rev. Mr. Balch at the last meeting, recommend for adoption the following :

*Resolved*, That the Treasurer be directed to open a separate account of contributions to be denominated "The Fund for the Religious Improvement of the Colored Population in our Country, and especially in the Southern and South-Western States."

2d. That the Secretary and General Agent cause the above resolution to be published in the *Spirit of Missions*, and other Church periodicals, and invite the attention of the Bishops, Clergy and Laity, in the several Dioceses, to the same.

3d. That when, in the judgment of the Domestic Committee, there are sufficient funds or pledges contributed to justify a distribution of the same, the Bishops of the Southern and South-Western Dioceses be informed of the sums which may be, if desired, appropriated for this special object."

The amount reported is for Domestic Missions, \$8,426 97, for Foreign, \$4,618 23; of the above from South-Carolina, for Domestic Missions, \$1,154 11; for Foreign, \$1,319 05.

*Missionaries for China*.—On Saturday, the 14th December, the Missionaries, consisting of the Rt. Rev. Bishop Boone, the Rev. Henry W. Woods, the Rev. Richardson Graham, Mrs. Boone, Mrs. Woods, Mrs. Graham, Misses Gillett, Jones and Morse, sailed from New-York in the ship *Horatio*, for Canton. They were accompanied by a large number of friends (among whom were several of the clergy of this city) as far as the Quarantine ground, where, after religious services, conducted by the Rev. Dr. Milnor, an affecting parting took place.—*Spirit of Missions*.

*Missionaries for Africa*.—Dr. Perkins and wife, and Mr. and Mrs. Appleby, sailed from Boston in the *California* on the 9th December, for the coast of Africa. Mr. Appleby was recently married to Miss Sabine, daughter of the Rev. James Sabine of Vermont.

*Lecture at the Convention*.—Mr. Southgate next shewed that the Oriental Churches are also Apostolic in their Ministry. They all possess the three orders of the Christian ministry, as we recognize them—Bishops, Priests and Deacons. Every one of the Eastern Churches is Episcopal in its constitution, nor is there any other denomination known among them. Perhaps not a hundred Christians could be found throughout the whole of those countries who have ever so much as dreamed of a Church without a Bishop. When they hear of such a practice existing in the West as "ordination" by presbyters or layman, it is with the utmost astonishment. The evidence that their Bishops hold their office in direct and unbroken line from the Apostles, is found in their Church records, and in the testimony of contemporaneous history. Each of the Eastern Churches has Annals or Registers, in which the regular succession of Bishops is recorded; and these Annals extend back to the earliest ages of Christianity. When Mr. Southgate was residing for

two or three weeks at the monastery of the Syrian Patriarch in Mesopotamia, there was shown to him a large folio volume in manuscript, containing the records of the Syrian Church from the Apostles times to the present, kept by each succeeding Patriarch and transmitted with the office to his successor. It was as formal and business like a register as can be found in any of our public offices. Here was inserted the names of those who held the see of Antioch, (from which the Syrian Church derives its Episcopacy,) from the time when the disciples were first called Christians there, to the present moment. First came the name of St. Peter the Apostle, then of Euodius, then of Ignatius, and so on down to Elias the second, the Patriarch now ruling. There was no broken link in the whole chain; it was one continuous uninterrupted record, not kept for the sake of making out a case, but in the formal grave way of official duty.—*Church Chronicle.*

*Book of Common-Prayer on raised letters for the use of the Blind.*—The Rev. Foster Thayer proposes to publish the above useful work. The estimated cost of the edition is \$6000. Donations from the pious and benevolent will be thankfully received, addressed to the Reverend Gentleman above named, at No. 25 John st. New-York. According to the census of 1840, there was in the United States 6932 blind persons. There is an institution for their comfort and education in New-York, and it has a Chapel.

*The Church's Reverence for the Scriptures.*—A beautiful trait in the character of the Church, and one that should endear her to all godly minds, is the marked prominence in all her services of holy Scripture. The first words which her ministers are permitted to utter on entering the desk, are the words of Scripture; and by far the greater part of what they teach in the house of God, is in the very words written by holy men as they were moved by the Holy Ghost. How correct soever may be the doctrinal views of those who have the charge of instructing her children; how judicious soever they may be in selecting words wherewith to convey to others their conceptions of truth; how zealous soever they may be in using the means with which they may be furnished in the providence of God for the office of teachers; and how discreet soever in using those means; the Church hath wisely deemed it well, that her children be first supplied with the pure words of Scripture, and hence occur so frequently and fully in her services, portions of Scripture, as Anthems, Hymns, Psalms for the Day, Lessons, Epistles, and Gospels.

*Utica Gos. Mes.*

*Lord's Day Desecration.*—It is ardently hoped that the unanimous voice of the Christian public and of many philanthropists, that the operatives on our Rail Roads may be allowed to have their Sabbath, will ultimately produce the desired effect. Measures again to petition the Stockholders on this matter, so important to religion, good morals, social order, and the comfort of the poor, are, we rejoice to hear, in progress. Not long ago, a young man who had been six years a convict in a State prison, after recounting his course of crime, said, 'That was the effect of breaking the Sabbath when I was a boy.' And said a man of

seventy years of age, who has long been a keen observer of men and things, 'I have never known a man who worked on the Sabbath, who did not become a bankrupt before he died.' 'I can recollect,' said an aged man in one of our principal cities, 'the merchants who used to load their vessels on the Sabbath, and keep their men at work on the wharves, when I was a boy; but they have all gone to nothing *long ago*. Depend upon it, men do not gain any thing, on the whole, by working on the Sabbath.' There are now more than six hundred miles of rail road in our country, on which no cars run on the Sabbath, and several hundred miles of canals, on which no locks are opened, and no boats run on that day. A master mechanic, who made no pretention to religion, was asked by his employer, what he expected to do on the Sabbath. He said, 'I expect to stop the work, and keep the day. I used a number of years ago, to work on the Sabbath; but I so invariably lost during the week, more than all I gained on the Sabbath, that I gave it up; I now keep the day, and find that I prosper better.' 'One thing I have learnt,' said a merchant, 'and that is, that a man must keep the Sabbath, or he cannot get on well during the week.' The celebrated Dr. Wilson, of Philadelphia, was a lawyer, a number of years before he became a pious man. When pressed with business, he sometimes prepared his briefs, for Monday's pleading, on the Sabbath. But he so invariably failed of success in such cases, that it arrested his attention, and led him to inquire into the cause; and to conclude that it was because he broke the Sabbath in his preparation. He therefore renounced the practice, and the difficulty ceased. His efforts on Monday were as successful as on other days. And as he stated the fact in a company of lawyers, he said, 'you may account for it gentleman, in the way you think proper.' And those printers of daily papers, whom you refer to as permitting all their workmen to rest on the Sabbath, will no doubt find their capability for business during the week greatly increased.

JUSTIN EDWARDS.

*Signs of the Times.*—It is now no uncommon thing to see *forms of prayer* put forth by Presbyterians; while many Orthodox Congregational ministers are in the habit of occasionally incorporating some of the prayers from the Prayer-Book, into their public devotional exercises. Several Societies of Unitarians now use a Liturgy; and we understand that one Society of Congregationalists have signified to their minister their willingness that he should make use of such a Liturgy as he may think proper. We have been told, moreover, that an eminent Baptist clergyman has recently preached a sermon, wherein he recommended a responsive service. Now all this marvellous change is taking place in *New England!* the last place in our whole country where we should naturally expect to see such an evident inclination toward the services of the Episcopal Church. In some other points, the change has been more general, but not less striking. In the days of our boyhood, it was customary for the people to stand up in 'prayer-time;' now the devout part of the congregation incline their heads while the minister is addressing the throne of grace. It was formerly customary for the people, so soon as the minister had pronounced the benediction, to rush out of the meeting-house as if they were flying from a pestilence. Now they are taught, by some of their ministers, at least, to bow their heads in silent

prayer, after the benediction, and before they leave the sanctuary. The time was, within the memory of many of our readers, when the sound of a *viol* could hardly be tolerated in the house of God, by many a pious worshipper, but now, the largest and most expensive organs cause no chord of conscience to vibrate with a painful scruple. Only a few years ago, the psalms and hymns of Dr. Watts were the only compositions used in the praises of the congregations; now the Psalms of David are *Bhanted* by some of the denominations around us, with all the precision and taste that distinguish the music in the Episcopal service. Once it was customary to read but one portion of holy scripture on the Sabbath; now, it is by no means uncommon to hear portions of the Old and New Testament read both morning and afternoon. Clerical vestments, but a few years ago, were considered 'rags of popery;' they are now worn by multitudes of non-Episcopal ministers; so, also, 'vestry rooms' are becoming appendages to churches, which were once meeting-houses, sometimes under the modest appellation of the 'minister's study.'

We hope these changes so recently and so auspiciously commenced, may continue until all 'meeting houses' become *Churches*; all the services of public worship become liturgical; all ministers become apostolic in doctrine, in practice, and in authority; and all the people to whom they minister, good Christians and good Churchmen.

*Christian Witness.*

*Improvement.*—Formerly one, or, in some cases, two services a week were thought sufficient, now fourteen services are given in several churches; the Communion was administered only three or four times a year, now we are told that monthly, or even weekly, communion is required; the Sacrament of Baptism used to be administered in drawing-rooms and parlors, or, if in the Church when there was no congregation present; now it must take place in the face of the Church, during divine service; every clergyman used to obey or disobey just what rubrics he pleased, and preached only such doctrines as he thought necessary or convenient according to his own life and conversation, or that of his influential parishioners; now he is told that he must fulfil his ordination vows, and must strictly obey all the rubrics of the Prayer Book; moreover he must deliver the whole counsel of God without respect of persons. What a revolution? Yet those who have, under God, effected it are not yet satisfied; they absolutely place no limits to their desires in the service of Almighty God, but would fain have men go on to perfection; would have more Prayers, more frequent Sacraments, more Alms to the Poor, more dedication of men's substance to the honor of God, more reverence for His Holy Temples!—*English Paper.*

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CALENDAR FOR JANUARY 1845.

- |  |                                   |
|--|-----------------------------------|
| 1. <i>Circumcision.</i>                  | 19. <i>Septuagesima Sunday.</i>   |
| 5. <i>Second Sunday after Christmas.</i> | 25. <i>Conversion of St Paul.</i> |
| 6. <i>Epiphany.</i>                      | 26. <i>Sexagesima Sunday.</i>     |
| 12. <i>First Sunday after Epiphany.</i>  |                                   |



**THE**  
**CHARLESTON GOSPEL MESSENGER,**  
**AND**  
**PROTESTANT EPISCOPAL REGISTER.**

**Vol. XXI.**

**FEBRUARY, 1845.**

**No. 250.**

**To the Clergy and Laity of the Diocese of South-Carolina.**

*Brethren in the Lord :*

Many, we believe we might say most, of our dioceses have a periodical, which serves as a medium of communication between the "Ecclesiastical authority" and the Rectors and Vestries of parishes, and others. The usefulness, if not the necessity of such a publication, induced the issuing of the "Gospel Messenger," by the desire of our late revered diocesan as early as January 1824. As a *depository* of documents it has been found especially useful, and to secure the fulfilment of the provision in Canon 48, section 2, as to the admission of Ministers among us, we see not how some such publication could well be dispensed with. It has aimed, and we think, with at least a degree of success, to keep clear of controversy—to impart truth in the didactic method, and to communicate the substance of the intelligence in which Churchmen are most interested, relative to the condition, and progress, and prospects of our communion at home and abroad, not omitting a portion of what relates to our Mother Church of Great Britain. It has been our steady aim to avoid taking a part, or even seeming to do so, in the differences which have agitated the Church in our "father land," or in our sister dioceses. We reject, of course, Romanism, and Rationalism, and Puritanism, but in what degree, other dioceses trans-atlantic or cis-atlantic, are chargeable with these errors, we undertake not to decide, or even to give an opinion, because we do not wish to offend them, or to offend their friends among us, nor to be thought to depart from the spirit of the apostle's advice, (2 Cor : x. 16,) and to turn aside, from our proper field, our own diocese—the objects which properly belong to us, the vindication, the stability, and the advancement of the Church in South-Carolina. We are and would ever continue to be occupied with the concerns of *our own diocese*, in such teachings as it seems particularly to require, and with such intelligence chiefly as originates within our own borders. Our paper partakes of the character of a Magazine, a Review, (not only of new publications, but of re-publications of the best books,) and of a Newspaper in particular, as to occurrences in the diocese. It has not been conducted with the intelligence, the learning, and the spirit we

could have wished for want of an editor who could devote himself to it, or at least give it a large portion of his time. Its usefulness, be it more or less, and we think it has some claim to be considered useful on the ground of contributions from able correspondents, and of choice selected articles, must depend, under the divine blessing, on the number of its readers. We desire, therefore, to have our list of subscribers enlarged. We request our friends to assist us. Might not they who now take a single copy, take one or more additional numbers, as we know is done in relation to other papers, for the purpose of distribution, or to give to Clergymen, Missionaries, and others, who would subscribe if their means permitted. May not a Tract which monthly notes what is doing in our own diocese and elsewhere for the advancement of the Redeemer's kingdom, and monthly provides a good family sermon, or equivalent instruction on doctrine and duty; and monthly warms the heart with devotions in poetry and otherwise, be regarded as a useful *Tract*? We submit these considerations to the members and friends of the Church, and abide their decision.

THE EDITORS.

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FOR THE GOSPEL MESSENGER.

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THE PINCKNEY LECTURE AT ST. PHILIP'S CHURCH, Nov. 13, 1844.

By the Rector of All Saints, Waccamaw, (REV. A. GLENNIE.)

*Psalm 145.* 3.—“Great is the Lord, and greatly to be praised: and his greatness is unsearchable.”

In the Holy Scriptures the Lord God reveals himself to us. In that divine treasury of wisdom and knowledge, we are taught the several attributes of the Deity: and the creature may thus learn to admire the greatness of the Almighty Creator; to fear his power; to adore the perfection of his holiness, his wisdom, his justice; to see him that is invisible; to speak of his unchangeableness and eternity; to depend upon his providence; to rejoice in his goodness and love; to seek his mercy; to be comforted by his grace.

All the attributes of God are fit subjects for continued meditation. At present, however, I shall speak only of his greatness; in accordance with the will of the pious founder of this lecture, “that two sermons be preached every year in the Parish Church of St. Philip, Charleston, on the glorious and inexhaustible subjects of the greatness of God, and his goodness to all his creatures: subjects which can never fail through all the rounds of eternity.”

In my text, the Psalmist declares the greatness of God. “Great is the Lord, and greatly to be praised: and his greatness is unsearchable.” Unsearchable indeed is the Lord, in his every attribute, by frail mortal man. “Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou

do? Deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea." Unsearchable, indeed, must be the greatness of God, by a creature whose days are as a shadow, whose strength is weakness, whose wisdom is foolishness. But although "the greatness of the Lord is unsearchable," and "his ways past finding out," yet much respecting this attribute is revealed in the Holy Bible. So that if we be diligent searchers of the Scriptures, with prayer for divine illumination, and with the desire of not being hearers of the Word merely, but doers also; if, by faith, we have the blood of Christ sprinkled on our hearts, and the sanctifying Spirit abiding in us, we shall grow in the knowledge of "the Lord, the most high God, the possessor of heaven and earth," and shall learn to "praise him in the firmament of his power; to praise him for his mighty acts; to praise him according to his excellent greatness."

In the Bible, the Lord God reveals to us his eternity. He calls himself "the high and lofty One, that inhabiteth eternity." He is addressed by the Psalmist, "before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God." But how unsearchable is his greatness in this respect! How can a finite mind comprehend the eternity of the Infinite? Although his eternal nature be incomprehensible, yet to his humble, believing and obedient servants, the contemplation of it affords unspeakable consolation. To them it is comfortable to read, "the eternal God is thy refuge, and underneath are the everlasting arms." They are strengthened by the declaration of "Him that inhabiteth eternity," "I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." They, amid the changes and trials of this mortal life, are supported by the reflection, that the eternal Father is "the Father of mercies, and the God of all comfort:" that the Lord Jesus, our divine Saviour, is "the same yesterday, and to-day, and for ever:" and that he, "to purge them with his blood, offered himself without spot to God, through that eternal Spirit," whereby they are sanctified. O may we ever "praise God in his excellent greatness," and adore him, "which was, and is, and is to come."

The word of God reveals to us "his unsearchable greatness" in the creation of the world. How sublime, as a composition, is the first chapter of the book of Genesis! and how does the simple narrative fill the mind of the devout worshipper with ideas of the majesty and power of the Creator, "by whose word the heavens were made, and all the host of them by the breath of his mouth. Who gathered the waters of the sea together as an heap: who laid up the depth in store houses. Who spake and it was done: who commanded, and it stood fast." The Lord himself, setting forth his greatness, that "all the inhabitants of the world may stand in awe of him," speaks of his creating power. "Thus saith the Lord thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens above; that spreadeth abroad the earth by myself." "Fear ye not me, saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass it?" The Psalmist delighted to praise God. "which made heaven, and

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342 00	Mrs. Otis Mills,	\$3 00
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er Book, and Tract Society—Treasurer, Mrs. Isaac u-st.; Librarian. Miss Cobia, Wentworth, near Pitt-Books, and Tracts, are delivered every Monday; Life do \$10. Members entitled to one Bible or is annually.

al Domestic Female Missionary Society—Treas-ation \$5; Life subscription \$20.

**OF THE DIOCESE.**

eg leave to inform the public that the Male School, iscopal Church in this Diocese, will be opened at the ntworth st., and that the Rev. P. T. Babbit, a Presbyterian eof.

ence permitting) on the first Monday of January next. rms of tuition will be the same as those of other schools

n any of the undersigned members of the Committee: Rev. Dr. GADSDEN.

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